

The Missionary Intelligencer.

VOLUME XXXI.

SEPTEMBER, 1918.

NUMBER 9.

Entered at the Post-office at Cincinnati, O., as second-class matter.
Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, O.

THIRTY DAYS HATH SEPTEMBER.

THERE is no September 31st. All offerings for the year must be in by September 30th; that is the close of the missionary year. These closing thirty days will be the busiest of the whole missionary year. Many individuals that have sent offerings to the Foreign Society year after year, should send their annual contributions during these closing days. Churches that have not yet forwarded their money, and the missionary treasurers who send the offering each quarter, should see to it that the checks reach this office before September 30th. The Living-Link churches, of course, should get in their full amount, \$600, or more, before the close of the year. Sunday-schools that are still delinquent, should plan to collect unpaid pledges and forward their checks. Many Christian Endeavor Societies send the money quarterly. All of this should be in. It is the hope that all moneys intended for the Foreign Society, from every source, will reach this office in time to be counted on the receipts for the present year. A strong effort is being made to close the year out of debt. This is not at all impossible if all the friends of the Society will forward their offerings immediately. What a great inspiration it would be if the report at the St. Louis Convention would show that the debt of the Society had been entirely eliminated. This cannot be done if offerings are slow in coming in. Remember that September has only thirty days.

Financial Exhibit.

The following is the financial report for the first ten months of the current missionary year:

	1917	1918	Gain
Contributions from Churches.....	\$3,585	\$3,470	*\$115
Contributions from Sunday Schools.....	3,753	3,653	*100
Contributions from C. E. Societies.....	1,220	1,463	243
Contributions from Individuals.....	939	723	*216
Amounts.....	\$354,418.65	\$366,317.65	\$11,899.00

Comparing the receipts from different sources shows the following:

	1917	1918	Gain
Churches—General Fund.....	\$112,354.39	\$123,783.94	\$11,419.55
Special Fund.....	325.00	560.75	235.75
†Field Reports.....	484.50	1,373.00	888.50
Sunday Schools—General Fund.....	91,033.86	110,535.98	19,502.12
Special Fund.....	190.22	*190.22
C. E. Societies—General Fund.....	8,930.15	12,590.04	3,659.88
Individuals and Million- { Gen'l Fund... 24,297.63 30,564.44 3,733.39			
Dollar Campaign F'd. { Special Fund.. 31,634.88 10,971.87 *20,063.01			
†Field Reports 500.00 540.00 40.00			
Bequests—General Fund.....	2,015.03	1,833.00	*158.03
Special Fund..	5,000.00	*5,000.00
Miscellaneous—General Fund.....	4,825.88	26,360.93	21,535.00
†Field Reports.....	318.90	4,781.70	4,462.80
Annuities.....	63,100.00	42,400.00	*20,700.00

Gain in General Fund receipts, \$52,225.18; Loss in Special Fund receipts, \$25,017.43; Gain in Field reports, \$5,391.30; Loss in Annuities, \$20,700.00.

* Loss.

† Money raised and expended on Foreign Field.

All offerings should be forwarded during September. The year closes September 30. Send all money to Foreign Christian Missionary Society, Cincinnati, O.

Christ for this crisis.

A timid dollar never gets far from the home church.

No Church can live on its past; it must live by faith and duty in the present.

Dr. E. M. Poteat says: "The pocketbook is the last lair of retreating selfishness."

President McLean made a recent great missionary campaign among the churches on the Pacific Coast.

Women work wonders in war work but will women work as wondrously to win the world for Christ after the war?

Judging by the scarcity of missionary candidates, General Pershing must have an army that can pray as well as fight.

A missionary from Japan estimated that more than 90 per cent of those who own farms in Japan own less than five acres.

Remember that September 30th closes the missionary year. Offerings received on October 1st will have to be credited to next year's work.

Will the churches help to carry on the war and the missionary work at the same time? The increased offerings of the year is the answer.

A. E. Cory, Secretary of the Men and Millions Movement, sailed for France, Monday, August 5th. He expects to be gone about three months.

Do you pray for recruits for the mission field? Remember who urged that you pray the Lord of the harvest to send forth laborers into His harvest.

Some of our missionaries feel that their "beloved heathen" are near the Cross compared with some so-called Christians of "Mittel-Europa".

The Christian Endeavor Societies have made a fine increase in their offerings this year. Let every C. E. do its best to get its full offering in by September 30th.

Loud talk does not help the missionary on the field, who is constantly experiencing an increase in living expenses, without a corresponding increase in salary.

A prominent British statesman of Asia Minor declares that American missionaries must be foremost among those to whom is to be entrusted the task of regenerating Turkey after the war.

As the result of a remarkable movement that is still going on under native leadership, some 10,000 of the Moslem population in Abyssinia have been baptized into the Christian Church.

The decision of Columbia University to make knowledge of the Bible one of its requirements for admission is one of many indications of the prominence that is being given to the Bible by a world at war.

According to the Year Book, there are in our fellowship 9,690 churches. Of these 3,172 gave something for Foreign Missions in the year. Of those that gave, 1,378 gave \$10.00 or less, and 693 gave \$5.00 or less.

Horace Kingsbury, Sunday school Superintendent, of Kentucky, scatters live missionary germs in all his work. He was a splendid missionary pastor, and is now a popular and efficient Sunday-school leader.

"Go ye into all the world and preach the Gospel to every creature" is a text which reaches out into all time and all space, and there is no true exigesis of that verse, except the world-wide missionary interpretation of it.

Remember the dates of the International Convention at St. Louis, October 9-13. The

Board meetings of the Societies will be held on the 9th, and the opening sessions of the Convention will be held the evening of the 9th.

The Methodist Society of Canada received from all sources in the year recently closed, \$764,000.00. This was an increase of \$91,000.00 over the previous year. This is a very fine showing for what Canada is doing during the war.

The Foreign Society received \$1,000.00 recently from the estate of D. P. V. Larimer, West Newton, Pennsylvania. This will be of great value to the work. Thus the influence of this good man will live on forever.

Four Annuity gifts, aggregating \$3,600.00 were received in July, representing California, Ohio, Indiana, and Kansas. The Annuity plan of giving and investing is appreciated throughout our entire brotherhood.

A good brother in Kansas recently sent his seventh \$1,000.00 gift on the Annuity plan. He wants to make it \$10,000.00. Probably more than half of the Foreign Society Annuitants have taken out more than one Bond.

The constant and rapid growth of the Prohibition sentiment of the country is very gratifying to the friends of Foreign Missions. If this country goes dry, as we confidently believe it will, it will be tremendously helpful to world-wide evangelization.

How many people in the brotherhood can name one missionary at each Station in China, Africa, India, Japan, or the Philippine Islands? Who can name all of the missionaries at Batang, Tibet? How many persons pray for a missionary a day? Are any missionaries left out of your prayers?

A writer in the Chinese Recorder states that the war seems to be absorbing all our energies, but Christianity must either be equal to the task of caring for the war zone and for the suffering of the heathen world at one and the same time or it is capable of caring for neither.

Recently forty autos were driven to a country church and only two horses were seen. The man who can pay \$400 or more for a machine should give more than \$10.00 per year for foreign missionary work. Suppose those auto owners tithed the value of the machines at a flat rate of \$500 each. The \$2,000 would be enough to support three missionaries as living links.



MISS EFFIE B. McCALLUM,
of China.

Dr. J. B. Earnest, Jr., who has been serving the Society as Assistant Secretary, has been appointed a Chaplain in the Navy. He will receive his commission as soon as the Senate meets. As this is a permanent position, Dr. Earnest will find it necessary to sever his connection with the Society.

Cheney, Kans.

Let me congratulate you on the August issue of the INTELLIGENCER. We need such stories from the experience of the front-line workers as this number contains. I read it with a relish and shall be able to pass many of these good things on to others.—Everett G. Haley.

Alexander Campbell said: "Christianity itself is a message from God to man; not to man as he was at first, but to man as he is now. It was conceived in eternity, executed and revealed in time and in the wisdom and grace of God. It is the only specific for all the diseases and maladies of our fallen and degenerate lives."

More money is spent every year by Disciples of Christ for gasoline for pleasure riding (excluding business), than it requires to finance the Foreign Christian Missionary Society for a year. Pleasure vs. Sacrifice; Selfishness vs. Unselfishness; Recreation vs. Regeneration. The war goes on. On which side do you fight.

Since 1895 the essentials of life in India have increased in cost from 30 percent to 100 percent. In the same time the salaries of the

missionaries have been scarcely increased at all. What is true in India is true in other fields as well. The salaries cannot be increased unless more churches contribute and contribute on a larger scale than heretofore.

While recruiting in Victoria Australia, a young lad 19 years of age enlisted. His mother said to the recruiting officer, "His father and two brothers were killed at Gallipoli; his other brother is in France. He is all I have left. But if I had as many more you could have them all." When the churches are as determined to win the world for Christ as the allied nations are to win the war, the task that our Lord assigned His disciples will be speedily accomplished.

In many cities and towns in the United States, the custom is now officially adopted to ring all bells or to have whistles blown as a call to prayer at noon. The people of Washington, D. C., observe the noon hour each day without regard to religious creed, sect or race. President Wilson has authorized the heads of Government departments to sanction this observance through their chief clerks. The Secretary of War has permitted a signal for the ringing of the bells to be fired from the top of an office building.

The Boston Transcript states that the charitable gifts of the Americans during 1917, amounted to over one billion dollars. These gifts came from the Eastern and Northern sections of the country. The South, the Pacific Coast, and the Inter-mountain regions were not considered. *The Transcript* states that 78 of every 100 names can be traced directly to the communicant lists of the churches. The churches are training people to give as no other organization is.

R. A. Doan, who has been serving as General Secretary of the Y. M. C. A., at Fort Thomas, has been called to Camp Sherman, Chillicothe, to serve as General Secretary. He began his work on the 26th of August. While serving at Fort Thomas he was able to give two days a week to the Society. While serving at Camp Sherman he hopes to be able to attend the monthly meetings. That is the most that he can promise to do. He expects to serve during the war.

Two brothers in the trenches went over the top. One did not come back. His brother went out into No Man's Land to search for him. When he found him he was dying, but he brought him back to the trench. The officer in charge asked, "Why did you do that? He was dying and you could not help him

much." His brother said, "When found him he remarked, 'I knew you would come.'" If Christ could depend upon his brethren in the same way, the work would go forward as it never has in the past.

Lost, strayed or stolen? 300 churches gave to Foreign Missions last year that have not sent an offering for this year. 700 Sunday schools gave last year that have not yet given this year. A large number of these have ordered March Offering and Children's Day supplies, but have not yet sent in their offering. It is hoped that these schools and churches have not been lost, nor have strayed from the great program of the church, that of extending the Kingdom of God. We are looking for all of these to forward their offerings before the books close September 30th.



Old Man Grump is taking all the credit to himself for the steady increase in the Children's Day receipts. He says when he thinks of all those wasted years when his eyes were stubbornly closed to the suffering and need in Christless lands, he feels like selling all his possessions and giving the money to foreign missions. He is a converted man.

Christianity met stubborn opposition at first. It met the contempt of the learned and the hatred of the ignorant. The tremendous power of the Roman Empire was exerted for its suppression. The persecutions were appalling. The Roman populace amused itself with the dying agonies of Christians, as they fought with lions in the arena. Finally, however, all laws against the new faith were repealed and full toleration was granted. The Galilean had conquered, and he will now conquer the world, if the Church will do the work for which he established it.

Frank T. Lea died in the Johns Hopkins Hospital, Baltimore, July 28th. While doing his bit for his country at ship-building, he met with an accident that caused his death. He leaves a wife and daughter to mourn his loss. Frank T. Lea went from Washington to Bethany. After finishing his work in college, he went to Angola, Africa, with a group of independent missionaries. Later he joined the Mission at Bolenge. Soon after Mrs. Lea's health failed and it was necessary for them to return home. Most of the time since their return has been spent in mission service on the Pacific Coast.



An Indian "Washerwoman."

The following missionaries left Vancouver for their fields on the 15th of August: Miss Mary Kelly, who returns to her work in Nanking, China; Miss Nina Du Pee, who goes to China to serve as a trained nurse; Mr. and Mrs. Fay E. Livengood and Dr. Mary T. McGavran, who go to India; Mr. and Mrs. B. E. Watson, who go to Japan. The following expect to leave Seattle on the 5th of September: Dr. and Mrs. Paul Wakefield and Miss Margaret Dieter, who go to China; Miss Jewell Palmer, who goes to Japan. Dr. and Mrs. Pickett and their children left San Francisco for Laoag in the Philippines on July 31st. Mr. and Mrs. Swanson were going to the Philippines also, but were detained because of the delay in securing their passports. They will go on a later boat.

We doubt if there is any form of Christian service where encouragement is more inspiring than the progress of the work on the foreign fields. As we glance over the history, it appears that our great work has sprung up in China almost in a day. It seems only as yesterday since our first school and hospital were started in that land. The great work in Manila sprang up as by magic. And so in Africa. Many will recall the ringing words of Prof. J. M. Tribble at the Springfield (Ill.) Convention urging us to enter Africa. Many will remember the first beckoning messages of the lamented G. L. Wharton, when he returned from India. Now we think of India and our brethren there almost as we do of Kansas or Illinois. How our hearts have been enlarged and the horizon of our sympathies have been widened in only a few years!

A writer in the Louisville observer says: "The hearts of the people of the United



DR. AND MRS. PICKETT

and their family used this picture on their passports when they started back to the Philippines, July 27.

States are turning more and more to prayer as the greatest need of our nation in these trying days. A beautiful custom has been established in the little town of Verbena, Alabama, of a universal evening prayer, modeled after the famed 'Angelus'. Every afternoon at six o'clock the bells of the church in Verbena sound for two minutes, and while its tones float out upon the air the people of Verbena—men, women, and children, without regard to creed or church connection, stand and repeat the following prayer: 'God bless our President, our soldiers, and the nation, and guide them on to victory.' At the first tap of the bell the observance of this simple act of worship is universal. Men halt in the street, wagons and vehicles are stopped on the road, women rise from their knitting or pause in their cooking, and the plowman halts his work, and each one with uncovered head repeats the brief prayer. The people of Verbena call it 'The prayer of the Bell,' and men who have never been known to pray before answer its call and repeat the simple prayer.

On the 17th of April, the Secretaries' Association in London reported that out of fifteen missionary societies whose representatives were present, thirteen had a larger income than that of the previous year, and ten the highest of any year. The Church Missionary Society received the remarkable sum of \$2,037,230.00. This is the largest ever known in its history. The Wesleyan Methodist Missionary Society increased its income by \$73,000.00, receiving \$35,000.00 more than it expected. The London Missionary Society for the first time received a sum larger than had been sought for from its own constituency, and for the third year in succession shows a considerable balance of receipts over expenditures. The British and Foreign Bible Society, which now has issued 9,387,180 volumes of scriptures during the year, reported a record income of \$1,496,150, and on the emergency fund \$185,000.00. A few of the smaller societies are facing accumulating deficits. The gratifying fact about this income is that it has not come through legacies or large beneficiaries, but has flowed in through all the ordinary channels of work. There has been an advance, too, in giving for the local work.—"a wonderful year," "a record year," "an exceedingly good year," "the best year since the war began," "the best year we have ever had." England has been in the war for four years, but the missionary offerings have been kept up.

IMPORTANT ANNOUNCEMENT

The Twenty-sixth Annual Conference of the Foreign Mission Boards of Canada and of the United States will be held at the Garden City Hotel, Garden City, Long Island, N. Y., January 14-16, 1919.

Committee on Arrangements, James H. Franklin, Chairman, S. Gould, George Heber Jones, Mrs. Henry W. Peabody, Miss Belle Bennett, Fennell P. Turner, George Johnson, Arthur S. Lloyd, L. B. Wolf, W. Henry Grant, S. H. Chester.

Sunday School Cards Wanted in Tibet.

Batang via Tonkin and Yunnanfu, W. China, April 24, 1918.

We are in need of Sunday school cards or any sort of cards or pictures, for that matter. I wonder if you could insert a notice in the "INTELLIGENCER" asking Sunday school classes to send us cards. We give these out to the Tibetan children every Sunday and it helps get them to Bible School. The Tibetan children are like children at home and they like a card when they come. Often they go home crying when there are not enough cards to go around. Cards could be sent in not too heavy parcels by parcel post addressed as follows: **H. A. Baker, Batang, W. China, via Tonkin and Yunnanfu, care J. Graham, Yunnanfu.** We would be very grateful for all the cards we can get and will write to any who send us cards, sending them a post card picture of [the Tibetan Sunday school children. Hoping you can get some cards for us, and that you may be blessed in all your work, I remain, as ever, Yours in Christ, H. A. Baker.

GOD'S SERVICE FLAG

The evening star the child espied,
 The one star in the sky.
 "Is that God's service flag?" he cried,
 And waited for reply.
 The mother paused a moment ere
 She told the little one—
 "Yes, that is why the star is there,
 God gave His only Son."

FOR THE CHURCH AND UNCLE SAM.

A most beautiful and impressive service was witnessed at the West Side Christian Church, Kansas City, Mo., Sunday evening, June 23, when Mrs. N. C. Fritts led the dedication services of the Christian Endeavor Service flag. The flag consists of seven crosses in honor of their boys who are on the evangelistic and missionary fields, and seven stars in honor of their boys who are fighting for the colors of Uncle Sam on the European battlefields.—Bertha Gilmore.

AS MUCH FOR OTHERS
AS THEMSELVES

Some of the churches are taking in earnest the slogan "As much for others as ourselves." The fact is, a few of them have already exceeded that fine slogan. Mr. Chas. M. Ewers, pastor of a small church at Reserve, Kansas, reports as follows: "We are glad to say that the Reserve Church gave more for others than for themselves this year. Our gifts for ourselves amounted to \$1,550.00; for others, \$2,084.00. The membership is 175." When all of our churches get a real conscience on giving, and can make as good a report as the Reserve church, a new day will have dawned for the Disciples of Christ.

TEN LESSONS ON THE MISSIONARY
AT WORK

This book shows the missionary as he is, and shows him at work, preaching the Gospel, teaching the children, healing the sick, caring for the orphan and dependent and using the printing press. It tells something of his problems and something of his home life. It shows the missionary as a human being at work among human beings. No more interesting reading can be found anywhere than in this little book that sells for *fifteen cents* a copy.

ONE PASTOR DUMBFOUNDED.

A letter just received from a prominent pastor says: "I was dumbfounded when your recent statement came saying 'Nothing' had been received from the Church for foreign missions this year. We supposed quarterly remittances were being made regularly."



A mountain school for Mohammedan boys. The young teacher is a graduate of Mr. Biscoe's School in Kashmir.

If such a report from our records has that effect, we submit that about 750 other pastors should get dumbfounded at once. There are about 300 churches ordering March offering supplies, from which no March offering nor any other offering has yet been received. Seven hundred and thirty-one Sunday schools ordered Children's Day Supplies, from which no Children's Day offering has yet reached this office. Isn't that enough to dumbfound any conscientious pastor!

Well, all that can be changed in the next thirty days. Check the matter up, send in the offering, and it will be properly credited in the annual reports.

LIVING LINK NOTES

A considerable number of Churches have already paid their full amount for the year. Many others have paid half or more.

A few Sunday Schools have reached the Living Link standard this year. Several have written that they expect to do so next year.

Churches that remit quarterly on their Living links should plan to send the last quarterly payment before Sept. 30th, otherwise it can not be credited on this year's receipts.

A new individual Living-Link has been recorded from California. A good brother and wife agree to support their own missionary for the next five years. The full amount for this year has already been paid.

All Living Link payments for the year should of course reach this office by Sept. 30th. We are anxious to show in the year book that payments have been made in full. We cannot do this unless the money reaches us before the missionary year closes.

Pastors, Superintendents, Missionary treasurers should check each other up to see that



A Himalayan Pine Grove.

the money has been sent. "Let George do it" may be a good slogan for the first eleven months of the missionary year but not for September—the last. Don't take any chances—safetv first

MISSIONARY EDUCATION MOVEMENT DRIVE

The Missionary Education Movement is planning for a fall campaign or drive, to finance its work for the present year and next year up to November 30th, 1919. Its work is absolutely essential to both the Home and Foreign Mission Boards of North America. If it should fail, these Boards would be compelled to organize another movement to take its place. Hence, all of the Boards will co-operate with the Movement in securing the money necessary to carry on its work. The amount asked for is \$112,750.00. The drive will be put on in four days, September 28th to October 1st. Campaigns will be held in about thirty American cities where the work of the Movement is known and understood. Already the summer conferences have started the subscriptions to the Movement. The Silver Bay Conference subscribed about \$22,000.00. One large gift of \$10,000.00 was se-

cured. The Foreign Society commends this drive to all of its friends as being one of the necessary Movements to properly carry on the educational side of the Missionary program.

THE CALL TO ADVANCE

Is this the time, O Church of Christ, to sound
Retreat? To arm with weapons cheap and
blunt
The men and women who have borne the
brunt
Of truth's fierce strife and nobly held their
ground?

Is this the time to halt when all around
Horizons lift, new destinies confront;
Stern duties wait our nation, never wont
To play the laggard when God's will was
found.

No! Rather strengthen stakes and lengthen
cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such atime!
The earth with all its fullness is the Lord's;
Great things attempt for Him, great things
expect,
Whose love imperial is, whose power sub-
lime!

—Selected.

WHO'S WHO AMONG OUR MISSIONARIES.

An interesting development of the educational work in behalf of the missionary cause is the great effort being put forth by the Foreign Society to secure data concerning the missionaries that represent us on the foreign fields. A fine spirit of comradeship which has grown up between the office force in this country and the missionaries is greatly fostered by the intimate acquaintance with each other. Several of our missionaries have written very interesting books but the time should be near at hand when the life story of each missionary should be read with the deepest interest. A little booklet entitled "Who's Who Among Our Missionaries" would be both delightful and informing.

Why should people spend valuable time reading the useless achievements of fictitious people when they could be reading the quiet, courageous, heroic lives of our representatives on the foreign field. The letters are constantly coming to this office requesting facts concerning our missionaries.

In the State of Illinois, a recognition service will be held at the State Convention in honor of the missionaries that went forth from that State. Every college should have on its walls pictures of the missionary alumnae.

Our missionaries are not made of common dirt. They are of heroic stuff. We are happy to present a biographical sketch of one or two missionaries in each edition of the INTELLIGENCER, but we are now working to secure a recent picture of each missionary, a collection of his writings, statement of his place of birth, date of birth, educational equipment, and activities on the mission field. It is a peculiar human being who would not be interested in Christ's leaders in the battle now waging against sin and ignorance far across the seas.

JOINT LIVING LINKS

The following fine list of new Joint Living-Link churches is published for the first time. These churches and Sunday Schools will raise \$600.00 each this year for the support of a joint missionary unit in Africa under the Foreign Society and the Christian Woman's Board of Missions. The two Societies started out with an ideal of thirty new Joint Living Links this year and the following list includes thirty-one and there are several more to be heard from. This advance step has been fully as great a victory for the most of these churches as a full Living Link in either Society. This new movement is very popular. Instead of assigning missionaries' salaries, these churches are assigned a unit of \$600.00

each in one of the stations in Africa. They feel that they are supporting the full rounded work. These pastors and congregations are to be congratulated on this fine new step forward.

Waxahachie, Tex., Chas. A. Chasteen, 309 Water St.; Birmingham (57th St. or Woodlawn), Ala., L. M. Omer; Chico (First), Cal., Galen L. Rose; Lodi, Cal., Benj. Smith; San Francisco (First), Cal., W. P. Bentley; San Jose, Cal., J. J. Evans; Watsonville, Cal., Morton L. Rose; Woodland, Cal., W. E. Bobbitt; Boulder, Colo., R. A. Shell; Athens, (First), Ga., Stanley R. Grubbs; Atlanta, Ill., R. H. Newton; Chicago Heights, Ill., A. J. Zellars; Indianapolis (West Park), Ind., C. G. Baker; Sac City, Ia., J. Irving Brown; Troy, Kans., J. T. Sapp; Somerset, Ky., D. W. Scott; Joplin (First), Mo., C. C. Garrigues; Fremont, Nebr., —————; York, Nebr., Arthur T. Richey; Brooklyn (Sterling Place), N. Y., —————; Findlay, O., W. D. Van Voorhis; Lima (South Side), O., Cecil Franklin; Mt. Vernon, O., J. A. Long; Warren (Second), O., Frank W. Brown; Zanesville, O., Hugh Wayt; Canton, Pa., H. W. Caldwell; Pittsburgh (Belmar), Pa., Chas. Darsie; Chattanooga (First), Tenn., Claude E. Hill; Longview, Tex., Clifford Weaver; Plano, Tex., J. T. Bradbury; Clarksburg, W. Va., P. M. Baker; Blackwell, Okla., Orville Hodge.

Twelve Facts Concerning the Every-Member Canvass at Laoag, Philippines.

1. It was conducted according to the instructions in the Men and Millions literature, with Philippine adaptations.
2. The emphasis was placed on "men" as well as on "millions."
3. A year's educational program preceded the campaign.
4. A six weeks' intensive campaign preceded the canvass.
5. The budget was displayed together with some striking facts of missions and giving.
6. The committee of twenty was composed partly of women—they carry the pocket-book in the Philippine Islands, and therefore can make the appeal to their sisters.
7. The budget called for 600 Pesos (\$300.00 per year) twenty per cent of which was for "others."
8. The budget was exceeded by 156 Pesos on the first canvass, making 756 Pesos, many times that given in the past.
9. There were one hundred and eleven givers averaging more than thirteen centavos (6½ cents) each per week.
10. The highest pledge was 1.00 Pesos and the lowest one centavo per week.
11. The Laoag church is now self-supporting and has a chance to become self-governing and self-respecting.
12. The church recommends the plan especially to her sister churches on the mission field.

(Signed) FRANK V. STIPP.

EDITORIAL.

Encouraging Progress.

The growth of the missionary year, now nearing a close, has been full of most gratifying encouragements. We have space for only a brief mention:

First.—Our people have come to a keener and fuller recognition of their obligations in preaching the gospel to the whole lost world. Their response to the appeals of the year have been more prompt and cordial than in former years. They see the world in a larger perspective, and feel in a larger way. This is the basis for still other permanent advances.

Second.—The Churches as Churches have done nobly. They have already given \$111,016.00, an increase over last year of about \$13,000.00. This, under all the circumstances, is an exceptionally encouraging advance. This is written August 1, and we have ground for hoping for a still larger gain during August and September.

Third.—The Sunday-schools threw themselves into the observance of Children's Day with an interest and enthusiasm that far surpassed all their previous history. They thrilled the office of the Foreign Society with their words of cheer, and their increased gifts. Their reports were beyond all precedent. They went "over the top" with such a bound of spirit and such a glow of interest as to make us feel all that a new day had dawned. High Christian service is one of the most contagious influences. We believe the schools are in a temper to make a mighty bound forward the coming year. We are sure the friends will welcome the fresh word from the mighty growing Sunday-school host. The record is a sure

prophecy of what the churches are soon to be. We have not dreamed of the possibilities wrapped up in this expanding army. It is to be a reinforcement that will make a very appreciable "dent" in the heathen line on the outskirts of the world. The schools have given more than \$18,000 above the highest mark they have heretofore reached, for the corresponding time, and further gains are expected during the closing weeks of the year.

Fourth.—The Christian faith and bounding life of the Endeavor Societies have given us fresh confidence in that resourceful and far-seeing organization. They have made a splendid gain in the number of Societies giving, and the total of their contributions is far beyond those of last year. The Societies, we believe, are only clearing the way for a new "drive" that will open our eyes to their possibilities, and bring them a new and larger view in real telling service.

Without question, our people have poured their lives into the work of the Kingdom of God as they have never done before. Our preachers and churches have done a noble part in the war-work. Scores of preachers are on the field in France, rendering all the aid in their power. Thousands of young men are members of our churches, and are now in the very hottest of the fight at the front, helping to free the world from ruthless iron tyranny.

Gleams of early morning light are seen everywhere. The full-orbed day will soon be upon us. Let us take courage and press forward.

A New Secretary for the Foreign Society.

Mr. C. M. Yocum, who has been acting as Western Secretary for the Foreign Society during the past year,



has been elected as a regular Secretary of the Society. He will move to the Cincinnati office about the 1st of September.

Mr. R. A. Doan has been given a leave of absence from the Society for the duration of the war to engage in Y. M. C. A. war work. Mr. J. B. Earnest, Assistant Secretary, has been appointed Chaplain in the Navy. These two men leaving makes it imperative that additional help be secured, and Mr. Yocum was elected to this position at the August meeting.

During the year of his work as Western Secretary, Mr. Yocum has proved himself of invaluable service to the Society. He is a strong speaker; has a great missionary passion, and has worked at the task with untiring zeal. He has made a host of friends in the Central West who will be reluctant to see him leave that territory, but he is being called to the larger work because of his capabilities and the necessity of having more help at the central office.

What Christ Expects of Us.

He expects of us that we shall do our utmost to make him known and obeyed. He chose twelve men that they might be with him, and that he might send them forth to preach. Later he said to them, "All authority in heaven and on earth has been given unto me. Go you therefore and make disciples of all the nations." That was their task, and it is our task. They went out and preached everywhere, the Lord working with them and confirming the word with the signs that followed. He expected them to go, and they went. He expects us to go, and we must not disobey and disappoint him.

It may be asked, "What right has

he to expect this service of us?" The answer is, "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." He emptied himself and became obedient unto death, even the death of the cross, that he might become the Author of eternal salvation unto as many as might believe on him and obey him. It is plain from the Scriptures that we are not our own. We have been bought with a price and we belong to him. Inasmuch as we are his, he has a right to say, "Go ye into all the world, and preach the gospel to the whole creation." "You shall be my witnesses

both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

We have confessed him as Lord. We have admitted his authority and right to command. His parting charge was not addressed to non-Christians, but to men who said, "We have left all and followed thee." If we had never confessed him before men, we might feel that we were under no obligation to spread abroad a knowledge of his saving grace and power; but since we call ourselves his disciples, we cannot take that stand. We have his word of command and we must obey it. We have no choice in the matter.

Some can go in person. They have all the qualifications necessary. They have youth and health and education. They are so situated that they can go. Others have money and can give to equip and maintain those who go. Most Christians must go in their money if they go at all; they cannot

go in person. All Christians can go in their prayers and sympathies. All can have a worthy share in the work to be done, and all who desire Christ's approval must have a worthy share in it.

The population of the allied nations numbers one billion three hundred and sixty million. These are not all in the Army and Navy; but all are helping. The farmers, the merchants, the shipbuilders, the workers in the munition factories, the women in their homes, the school children—all are helping as they are able. Those who have money are buying Liberty Bonds and supporting the Red Cross and the Y. M. C. A. Nations, as nations, are mobilized. The men at the front are doing much, but they are not doing all. Without the backing of the peoples at home they could not hope to win the war.

Our Lord expects each one of his followers to do as much as in him lies, to help Him seek and save the lost.

A New Standard in Sunday School Giving.

A Sunday-school class at Marshall, Missouri, has set a new standard in its Children's Day offering. The superintendent writes as follows: "We have one class of 28 old women, whose average age is 68. Their teacher, Dr. M. T. Chastain, is 78. They have weekly meetings, and keep a regular bank account in the name of the class. They read the Bible every day, and the average on time attendance is about 79%, including those who are on crutches or can't come at all. One hundred and fifty dollars of the check I am sending you is from this class.

Every one of them has given as much as \$5.00 to the offering. They contribute to all the other enterprises of the church and Sunday-school, and I think it is the best class in giving in the United States. Don't you?" We think so, too. In fact, we have no record of any other Sunday-school class that has averaged \$5.00 or more per member. If there is such a class we would be glad to publish the report in the next issue of the INTELLIGENCER. Until that report is received, we will put the Pauline Class, of Marshall, Missouri, at the head of the list.

SUNDAY SCHOOLS—\$150,000 IS IN SIGHT

If every school does its full duty. Send your offering
BEFORE SEPTEMBER 30.

CONTRIBUTED ARTICLES.

Honor to the Pastors.*

"He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."—Eph. 4. 11.

We had been discussing the National Mission, a layman and I, and at length, of course, with reference to leaders and workers. My friend said, "Whom do you think I pity most?" "Pity?" I inquired. "Yes, pity. I pity one class of workers as much as I envy another. The first is a huge number, the second a much more select band, but both indispensable. You see, I envy the prophets, and I pity the pastors." His eye twinkled. "St. Paul knew all about the various types," he continued. "'He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.' Don't you think also that those are all types found in every vocation—in the Navy and Army, in the Government, even in business? In this National Mission what a field there has been for the prophet! He has had the time of his life; quite right, too; nothing could have been done without him. The note had to be struck, and he threw his whole strength into it. Everyone has heard it." "It is fairly obvious," I answered, "what the rôle of the prophet is, but I should like you to define it." "Well, of course," he replied, "the prophet is first a seer, standing on a hilltop, dwelling on a distant horizon, catching the gleams on the hills. Then he is a diagnoser of the maladies of life, detecting personal sins, and most of all, the corporate failures of society, of nations, of continents. He threatens judgment

and points to God and his will. Every nation has had them, in church and state." He paused, then said: "It must be a fine thing to be a prophet, even though they are the first to be murdered. His besetting sin must be pride, I think. I don't know from personal experience, but it must be an uplifting thing for a man or woman to be capable of large views and keen sight and great visions of good and evil."

We pondered; then I intruded again: "I think I am more than ever anxious to hear you define the pastor, the person whom you pity." "I pity you pastors," he answered, "especially in such days as these; the rank and file who have to carry into practice the ideals of the man up there upon the hill. I have been collecting illustrations, and you shall have them. The castles in the air, for example. What a glorious fabric of ideas, at present resting on nothing material: a new city of God portrayed by the prophet. Then the seer calls up the pastor, if it refers to the moral and spiritual life especially, and says, 'Go and put in the foundations of that building;' or again the ringing voice cries, 'Don't stay in the stagnant valley; bestir yourselves; up and away to yonder hills where the breeze blows healthfully. And the pastor proceeds to cut the road. It has first to be surveyed, then made through thick jungle, quagmires, and many novel obstacles. Stones and rocks intervene, but the pastor must get through while the prophet notes every error and all the delays and proclaims the fact to all men. Once more; look at that coach on that very ill-made road. The horses are having a bad time of it;

*From the Mission Field.

they slip and slide and occasionally fall. The coachman is not very good-tempered and uses the whip pretty freely. I think I have caught him asleep once or twice, but that doesn't prevent him from lashing the horses when they begin to dream a bit. I pity the horses; I have a fellow feeling for those who have to put in the foundations to the castles in the air, and make those dreadful roads to the distant hills and drag that heavy coach. There, I think you have the pastors. And they are the mass of the workers in every profession. Do you remember Phillips Brooks' sermon on 'The Man with Two Talents'? It was splendid of him, for he was a prophet, if ever there was one, and he loved the average man."

"Thank you," I said, "thank you for saying a good word for us pastors. How many prophets are there in England? Not many, I suppose; then think of us twenty thousand pastors, average men, navvies of the Lord; we cannot travel, we are most of us very poor; we live in valleys, jungles, and morasses, in all types of places, and if we haven't learnt to ejaculate 'Blessed be drudgery,' woe be to us." My

friend asserted "Yes, and," he continued, "I have just the same feeling with regard to the ministers of the crown and the commanders in the Navy and Army, and, above all, for those who have these novel duties of food controlling, munition making, and those who have to guard morals in these abnormal times. I am glad there are critics on the tops of all the hills, good luck to them, but my heart is with the workers who have to face all the practical difficulties. Within, in the church, I place them in the category of the pastors. But this is a lay sermon, my friend. It is your turn now; throw some light upon the subject out of your own stores." I said nothing for a while, and then something came to me and I put it thus: "Yes, the great forerunner of the Lord was a typical prophet. John was a solitary; his dress showed it, his food, too, and probably his tones and manners. No one had a more piercing eye for the sins of his time, personal and corporate, and he spared none. They murdered him, of course, but the prophet had done his work. Then—ah! then the Lord chose twelve—twelve prophets? No, twelve pastors.



Bikram, a hospital assistant at Mungeli, syringing an infected ear.

He taught them to be his laborers, husbandmen, witnesses. They had to dig the foundations; they were often puzzled, but the Pentecostal Gift carried them through. They no doubt disagreed among themselves: probably some thought the others slow; and the others considered some too idealistic and not practical. I imagine, if we knew fully the life and character of those twelve, they would be a picture of twelve sorts of pastors perfectly familiar to us to-day within the church. Then—then a change: another was chosen; one of the most remarkable men that history tells of. He was prophet and pastor, evangelist and teacher, seer and builder. Yes, it certainly is remarkable that the

Master was ushered in by a prophet and chose twelve pastors. Then his voice called one who was all that John the Baptist and the twelve were. However, I only wish to take one step. One prophet, then twelve pastors ushered in the New Dispensation: and with you I salute, I raise my hat to the thousands of humble pastors of to-day, at home, abroad, everywhere—the vast and generally silent masses of the average men and women, the possessors of two talents, the diggers and delvers, the multitude that is seldom, if ever, “mentioned in despatches.”

And my friend showed his approval by stretching out his hand, and I grasped it. We sympathized mutually with the pastors of to-day. M.

Dr. Pickett at Y. M. C. A. Conference.

W. J. LHAMON.

Dr. C. L. Pickett was a member of the conference faculty at Hollister, Mo. He spoke out of a rich experience of many years in the Philippine Islands, and his message was heard with interest by the men in general assembly. He imparts a vision. He inspires to action. His work was referred to favorably in other groups than his own. By specific treatment he was almost “wiped out” one disease in the Islands, and greatly reduced another. With him, medicine is a means to an end. Christ is first. The gospel is primary, and the conversion of men, the building of churches and schools, the laying of foundations for the future Christianization and civilization of the Islands—all this Dr. Pickett makes his first concern. In his lectures he quoted some striking statements from high authorities. For instance, we had feared that the war would, by the Eastern world, be held as a reflection on our Christianity and our civiliza-

tion. Canon Gould says, on the contrary, “The penetration of the non-Christian world into the realities of the war, and their perception of the real issue at stake is one of the most impressive and unexpected features of the great conflict.” *The Japanese Evangelist* of September, 1917, says: “When the war broke out many Japanese leaders declared that it proved the collapse of Christianity, but gradually the more thoughtful among them came to see that it was not Christianity, but men and human institutions that had failed; selfishness, international jealousy, greed, loss of the idea of brotherhood—that these were the things that had engulfed us in unspeakable horrors. And so there has been gradually growing up throughout Japan a greater interest in Christianity, a desire to know what Christianity really is.”

Last October Prince Damrong, probably the most influential statesman of Siam, said to a group of American travelers: “Do not fear that we think

Christianity is responsible for the war. We understand perfectly well that it is not Christianity that has failed, but the western nations; and if only the peoples of the West had practiced the precepts of Christ there would have been no such awful struggle." This is significant in view of the fact that at the beginning of the war Christians were twitted with its horrors as a reflection on their faith and teaching.

These and other quotations presented by Dr. Pickett show that the great eastern world discriminates. Leading Chinese, Japanese, Burmese,

and Hindus do not finally go amiss in their diagnosis. The horrors of the war bid fair to make an approach for the compassion of Jesus and the Kaiser autocracy for the democracy of Jesus. Surely the nations of the East and the West will choose wisely and finally between the "mailed fist" and the pierced hand. It is reported that recently Sherwood Eddy "has had the most remarkably favorable hearing on the part of the official and educated classes of China that has ever been accorded to any representative of Christianity."

Lake Geneva Conference of Missionary Education Movement, 1918



The above is a cut of the Missionary Education Movement Conference held at Lake Geneva, July 26 to August 4. The Conference this year was not as large as in former years, which was no doubt due to the war conditions and increased railroad fare. However, in the matter of interest and power the Conference was up to those of former years. The Disciples group numbered about 20. The theme for the Missionary Education Movement this year is "Christianity and the World's Workers." Two new mission study text-books for adults have been published by the Movement. The book for Home Missions is entitled "The Gospel for a Working World," by Harry F. Ward. The book for Foreign Missions is entitled "Ancient Peoples at New Tasks," by Willard Price. Both of these deal with the industrial problem and the Church's attitude and message concerning it. Other literature for Primary, Junior, and Intermediate Grades is put out by the Movement.

Similar Conferences were held at Silver Bay, N. Y., Blue Ridge, N. C., Estes Park, Colo., Asilomar, Cal., and Seabeck, Wash. Reports that have come in from these other Conferences show that the churches are taking an increased interest in the subject of systematic missionary education.

Alexander Ying Lee, Chinese Convert and Educator.

C. H. HAMILTON.

The career of Professor Alexander Lee, of the University of Nanking, is an impressive evidence of the fine possibilities of mission education at its best. A thoroughgoing Chinese, well versed in the ways of his people, yet possessed of an excellent western education, a man in the prime of life, tested and reliable, like some strong beam of seasoned timber, he is one of those individuals who build solidly into institutions, shoulder multitudinous responsibilities and see them through, work untiringly at necessary though prosaic details and feel a zest at it, hold a steady view of a few fundamental ideals and toil unremittingly to see them realized—in short, one of those personalities upon whom others lean and accept as they do the atmosphere without realizing how deeply they are inwrought into the structure of things until they are gone. Such is my impression of this busy, level-headed professor of chemistry, our trusted colleague in the university, and loyal coworker in the China Christian Mission.

He was born in 1877 into one of the official families of this proud old city of Nanking. To this day his birth and station open his way into conservative official circles, and he is often the university's representative in transactions with this class where, despite modern democratic tendencies, niceties of social form and address still count to a great degree. Where the way is deep and devious to us westerners, Professor Lee easily unravels what appears to us to be the tangled skein of Oriental motive and shows us in the progress of a land-buying problem, a negotiation with a business house, or a correspondence with some city official just what step to take next.

To the advantages of birth and station was added a solid training which unfolded and directed his capacities. It is an everlasting credit to the faithful years of educational effort of Frank E. Meigs that he developed a school which could attract and hold a boy of the caliber of young Lee Ying. From 1891 to 1900 Alexander Lee was a student in Nanking Christian College. There he learned of Christ and there was formed in him those ideals of Christian service (definitized as they were by the untiring devotion of Mr. Meigs) which have shaped his form of activity in the vineyard of the Master. It was not an easy thing in those days for a young man of the higher class to become a Christian, nor is it easy yet. For a while after he joined the Drum Tower Church the boy had to suffer ostracism at the hands of his family. Whenever he returned home everybody ignored him and would not speak with him. His sister and mother were specially bitter, and the latter threatened to disown him. But he stuck to his decision and in the end his sterling behavior gradually dissipated the family prejudice. After a number of years he had the joy of seeing this same mother and sister become Christians. His father had died when Alexander was but six years of age, or perhaps his problem would have been much more complicated. To the instruction of these early years there was added, from 1900 to 1907, the inestimable privilege of teaching in Mr. Meigs' school under the direction of Mr. Meigs himself. Early impressions sink deep, and it is not too much to say that the marked ability of Professor Lee as an instructor of youth was developed in those years of

close association with one who was himself an excellent school-man as well as a loyal servant of Christ. In 1908 the way opened to go to America. First Mr. Lee studied in Hiram College, paying especial attention to science and getting his B. S. degree there in 1910. Then from 1910 to 1911 he was in Butler, specializing in chemistry, after which time he went to Louisville University, where he received the degree of M. S. in chemistry in 1912. One summer of these years of study in America was spent in the University of Chicago. Other summers he went to Hiram.

Immediately after receiving his master's degree, Mr. Lee returned home and was at once made professor of chemistry in the new University of Nanking, which had been formed during his absence by the combination of the higher educational work of the Methodists, Presbyterians, and Disciples of Christ. This position he has held ever since, and through it has exerted a wide influence upon the young men that have come under his instruction. He has always looked upon teaching not as an end in itself, but as a means of Christian service. There is no member of the faculty readier to speak for Christ, whether it be in the chapel talk, the university Sunday sermon, or in private conversation with the students. His own experience of becoming a Christian in the face of the opposition of his family gives him an especially sympathetic understanding of those boys who are withheld from decision for Christ because of the proud Confucian prejudice of their parents. This class of student is one of the most valuable as well as the most difficult to reach.

It is a cardinal principle of Professor Lee's that one's Christianity should be expressed through the channels of life's normal responsibilities, and the unwearying diligence with which he sets his hand to the tasks that fall to

his lot shows that he acts upon the principle. This is true of what he does outside the university as well as within. He spends some hours of every day teaching in a large government normal school. There he has a unique opportunity as a Christian representative in a non-Christian institution. His intellectual ability is recognized in a national way in his appointment on a national committee for the standardization of chemical terms. He belongs to a society for the promotion of vocational education in China. He is a member of the Board of Directors of the city Y. M. C. A. Within our own church at Drum Tower he is president of the official board; he often preaches there, and gives no less a sum than \$20.00 Mex. per month for the support of the work. Besides all these things, he manages to find time to spend a few hours each week in Miss Lyon's Girls' School, where he is training some of the girls to become teachers of chemistry. This last he looks upon with especial satisfaction, as it is his contribution to the enlightenment of the downtrodden womanhood of his race. "The Mission Board ought to do more for Miss Lyon's school," he has often exclaimed to me enthusiastically. "That's the best girls' school in Nanking, and we can do great things for China there."

Only this morning I was talking with him. We were strolling across the campus just after the church service. He was looking his stateliest in his long satin gown and velvet coat. We had been talking of the religious aspect of the university's influence upon its students. "The spirit of the whole thing produces its effect," he said. "Look at those agricultural students that are in my classes. They came down to our university from the government schools in North China. When they first came they were determined not to have anything

to do with the religious side of our school. They looked upon Christianity as a miserable, contemptible little foreign religion. Now there is not one of them that would repeat the kind of things he said then. They still may have their objections, but they are of a decidedly different kind and are possessed with far more respect for the thing they criticize. Just breathing the atmosphere of our school has tamed them down remarkably." Just then the bell rang for the noon meal and the students from dormitory and campus began to stream into the din-

ing hall. Professor Lee had to go, too, as it is one of his minor responsibilities to oversee the conduct of the dining hall. "You see," he said, mounting the steps of the building and turning around to speak to me, "I am nothing but optimistic about the work we are doing here." And he vanished through the doorway amid a crowd of students, leaving me to reflect, on my way home, on what great things might be accomplished if only we were able to raise up many more of his caliber to be witnesses for Christ in China.

In a Reminiscent Mood.

ELLIS B. BARNES.

I never heard a missionary sermon in my boyhood days and never saw a missionary. Many missionaries visited the city in which I was brought up, but I was so absorbed in the work of our own congregation that I did not take the time to see or hear them.

In addition, if I had the time I had

not the inclination, for I looked on them as sectarians who needed to be taught the rudiments of the gospel themselves before they began to teach others. I felt that if they were successful in their work, it would all have to be done over again when our people were ready to enter the mis-

THE LAST URGENT CALL.

To all Churches. To all Sunday-schools.

To all Christian Endeavor Societies.

To all Individual Donors.

To all Living-Links, whether Churches, Sunday-schools or Individuals.

You want your money credited on the books for this year.
So do we.

You want your offerings to show in the proper columns in the new Year Book. So do we.

But we can't give you credit unless you send in your offerings by September 30th.

Don't put it off till the last minute. Send it in at the earliest possible moment.



These Tibetan boys and girls are making friends with Dr. Shelton.



The littlest boys in the Damoh (India) Orphanage.

These are the pictures on our new Foreign Missionary Birthdays money at the top is large enough to receive a silver dollar. Each Sunday School box a penny for each year of their age. Thousands of dollars of these boxes *Free* to any Sunday School which does not have on

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A school in one of our China Mission stations.



Three little maids from a Sunday School in Japan.

boxes are 4 1/4 inches square by 5 inches high. The opening for the
at the year the Birthday offerings should be called for. Pupils drop
given in this way for Foreign Missions. The Society will send one

sionary field, though that time to me seemed to be a long way off. The missionary work was hazy to me in those early days.

To our people in that era all our religious neighbors were sectarians who needed to be reconstructed in their religious views. We felt that they had not obeyed the gospel, and many of them had not. But most of them in that part of Canada had their aggressive missionary organizations while ours were yet in their infancy. Our missionary conscience was a very sickly child. Then, too, the urgency of our local work was so great that we had need of all the funds and inspiration we could get right at our own door. Our world was our immediate parish.

The first missionary sermon I heard was by Brother McLean, when I was a college student. I thought it all very strange, a novel experiment, and, like a true Disciple, wondered on my way home what our people would be up to next. The fact is, I was too young and raw and untrained, too far from the center of the brotherhood's interests and thought, to have anything more than a vague impression of missionary work. The biggest thought in my mind in the days of my youth was that "we were going to take the world," and I was always getting ready and looking forward to that event. With such an obstruction in the front ranks of my mental regiments it was a wonder that any other idea ever got nearer than saluting distance. So the first missionary sermon didn't "take."

When one of our college students volunteered for Japan about that time, I wondered how he could go so far away to preach when there were urgent needs at home. He was somewhat peculiar, reserved, and distant, living much to himself, and the peculiarities were good reasons to me for the step he had taken.

Dr. Macklin was the first of our missionaries I ever heard. He seemed a plain, matter-of-fact man, without any romance in his message. He told in a brief story why he had taken up the missionary work. The impressions left were good, but not deep. I did not feel very closely related to him. I wanted to hear him again.

After I had charge of a church in Canada, F. E. Meigs came there on a visit. A great many of the older people were delighted, and often referred to the inspiration of his address. The effect remained a long time, and the church was a real missionary church. But the joints of the pastor's harness remained unpierced. I was neither anti-missionary nor o-missionary. I can see now that I belonged to that group of thick-skinned conservatives who have to be run over by a freight train before they can be made aware that anything out of the ordinary is going on. Such natures are a sort of steep hill down which missionary sermons run violently and are choked in a sea of indifference. So even under the one day's ministry of Brother Meigs I remained in cold storage. But I know now, even if I did not know then, that the morning light was breaking.

I had nothing against the cause. I never thought of taking a gun to go after a missionary official or a missionary. I was friendly all the time. But I seemed to move in a different world. My missionary enthusiasm had to be reached with a can-opener.

Finally, it was by a sermon preached by Brother McLean one Sunday afternoon. The impression was deep, though I can't recall the sermon. After that I took a great interest in the missionary literature that was sent out and in the preparation for the March offering and for Children's Day. I was always among those who reported early the Monday morning after.

A few years later I learned what the missionary propaganda had to endure at the hands of the saints when the richest man in the congregation tore the poster down that I had put up in a conspicuous place, according to instructions, announcing the March offering. Believe me, that if I had followed my natural inclinations the great war would have broken out right there. Like the little boy who was struck in the middle, it wasn't possible to turn the other cheek, so I advised with some of the brethren, with the inevitable conclusion that discretion would be the better part of valor—anything for the sake of peace. This was my first experience with the church "boss," and its memory rankles in my breast to-day, one of those occasions where I forgave, but an unusually tenacious memory will not allow me to forget. Some day I propose to write a book dedicated to the church boss, and he is many, forming an ignoble army, under the title "Wild Animals I Have Known." I think of him when I read the line in Revelation, "I know where Satan's seat is," and can't exclude him when I read Paul's declaration, "I am

debtor to the barbarian." I hope the apostle will pay him in full.

However, when the poster came down my enthusiasm went up. I reasoned that if any congregation had an anti-missionary iconoclast like that in it we would have to be up and doing. A furious drive was organized, one that would warm the cockles of the heart of the most intense missionary crusader, and we came back with the trophy of a large offering for our pains. It should have been even larger, but some were afraid to offend the "best-paying member of the congregation" by acquiescing in my plans, and others took advantage of the stress to hold on to their coin. I never learned whether the feelings of the congregation as a whole were as sorely wounded as mine were because of this insult to the missionary flag, but I don't think they lost any sleep over the incident. The apology of a few was that Brother Bigwig was peculiar and we must bear with him. When a pastor does anything peculiar the congregation sends a bear after him. Thus it goes, and so does he.

The incident was a red rag to me, and though it was a terrible desecra-

0 THE JESUS PEOPLE OF AMERICA

I was once a heathen boy. My father and my mother never heard of Jesus. No one came telling the good news. They were laid in their lonely graves with heathen ceremonies before the messengers came to my country, but I heard the story from my teacher in a mission School. It was strange, good news to me. I have accepted HIM. I am trying to do HIS will. There are thousands and millions of people like my father and mother who never have had a chance to hear the Jesus story.

Will you, good people of America, not do everything in your power to send the news to these waiting people while they are yet alive? In a few more years it will be too late.



tion of holy things, it stirred me up. As one of our American sages has said, "Man moves in a mysterious way his blunders to perform."

Thus far I have lived in the conviction that whenever men or women know missions, really know missions, they will become missionary. It may take ten years to make a church missionary, but it will take a millenium to unmake it, if such a thing be possible at all.

In the years of my ministry I have been established in the belief that the Disciples have a great mission to perform by the unquenchable optimism of our missionary leaders. They have had their days of depression like all others on whom heavy burdens have been laid; but they could count on the co-operation of the majority of our ministers whom they always inspired. The missionary organization has been efficient all through the years. It has not smothered itself in its own success, but has taken an interest in many other enterprises of the Kingdom. It has taught the churches the value of prayer, given

them a larger outlook upon the world-field, and encouraged them to hope for the evangelization of the world. It is no exaggeration to say that no other force among us has been as helpful to the pastors and the churches as the Foreign Christian Missionary Society. If the inner history of many minister's lives could be written, the influences of this organization would be plainly seen running all through.

It has been for us a mighty spiritual force; it has made the ministry stronger and better; it has been a college, so wide has its educational influence extended; it has been a publishing house, and its books are everywhere; it has been a Bible study class; a prayer meeting; a mountain-top of inspiration and of vision.

As the sea is the nourisher of the earth, so I like to think of our Foreign Society as a nourisher of the starving millions in the regions beyond, and as a stimulus to those at home who are doing something to uphold the hands of those who are leading us in this good work.

A Narrow Escape for the African Medical Missionary.

AN INCIDENT CONCERNING DR. FRYMIRE WHICH OCCURRED LAST YEAR,
TOLD BY DR. BARGER.

"Bonkanda jima Monieka." I turned to the speaker in surprise from where I was dressing the surgical patients which Frymire and I had recently operated on; surprise, because—let's see, the day was Friday—it was only the last Friday that I had left Frymire on the *S. S. Oregon* at Longa, bound for Monieka, and the good ship had returned from there Wednesday afternoon with letters. One of these letters, however, told that the doctor had been sick on Monday, but was probably all right when

the steamer left Tuesday morning. I stopped my work and read the letter:

"Dr. Frymire went down again last night, and all day his fever has been jumping around between 102 and 104°. He thinks you had better come. Little Mac's fever is 100° and going up. These men will leave here as soon as possible with orders not to stop. HOLDER."

From Wednesday afternoon to Friday morning by canoe from Monieka to Bolenge! That was making time.

The men had paddled all night and all day, and had been relayed by fresh men at Longa, who had paddled all night to Bolenge. There was an ominous import in the situation.

Betofe, my native helper, continued to dress the patients. I sent word to Moon. Mrs. Barger and I began preparing for my departure to Monieka. Moon sent word to Edwards and Hensley, who had that morning gone on a short trip with the *Oregon*. The wives of the steamer workmen were told to get food ready for them for the trip. The young men were called in to carry all firewood to the beach and word went to Ejimianga, the Christian chief of our neighboring village of Inganda, that we wanted all his steamer wood.

The *S. S. Oregon* returned about the middle of the afternoon. Edwards had replaced an unusable boiler tube in the one day available ere this emergency. We saw the sun set behind us just after we were off. In the darkness and a driving rain we passed Coquilhatville, the principal state post of this district, without stopping, and just beyond we turned out of the mighty Congo into one of its larger tributaries, the Ruki or Busira river.

As the river was at high water, we could push on through the darkness with little risk on the lower river of grounding on a sandbank. The moon rose early and lighted our way on through the night. We were in no mood to sleep. About 3:40 A. M., because another boiler-pipe had been leaking steam for some time, we had to stop for repairs. The two anchor men with the cables dropped off into the dark waters and swam around in the overflowed bush they felt a solid tree to tie up to. The fire was drawn, and while the boiler was cooling every one snatched a bit of sleep. By daylight we were off again.

We reached Longa early in the morning. Johnston had every available man piling up steamer firewood, for none could be had from there to Monieka, and soon we were on our way again.

Just at nightfall another boiler-pipe sprung a leak, and there was another irritating delay of three hours.



DR. G. J. P. BARGER.



DR. W. A. FRYMIRE.

Captain Edwards remained at his post till 3 A. M., when I relieved him. Every one was feeling the loss of sleep now. But on the deck below Yoane had been constantly, and Bongese and Imatu have been tossing wood into the hungry fire all night and all day and all night again, and yet the steamer seemed to be crawling along against the brisk current, when she would speed so quickly.

We were anxious to cut the many curves of the river, but had to watch against sandbanks. Bombinga and Ebote were at the wheel. The two sounding men at the bow were spelling each other on the job. Periodically the long sounding pole swept in an upward arc as it was thrown forward for a new sounding. "No sounde; no sounde," came from the man on the job. "Basato l'eteni" ("Three meters and a large part"); the water was shallower as we cut a curve. "Basato, basato, bafe l'eteni" ("Two and a half meters"). I stood alert at the captain's telegraph to the engineer. The wheelman veered off a little. "Bafe l'eteni; bafe l'eteni;

bafe, bafe," and I signaled half speed. "Bafe, bafe, omonkolo l'eteni" ("One meter and a part"), and the telegraph was pushed to "Stop" and the steamer veered sharply off, lest we ground on the sand. The trained sensibilities of the steamer captain, in spite of tired sleep, caught the change in the impulse of the steamer as the engine stopped and Edwards rushed out of his cabin. But as he came out the "bonto oa ponda" was calling, "Bafe l'eteni, basato, basato, no sounde," and we went on again in the darkness at full speed. We got soundings once or twice again during the night, but had no such close call.

On Saturday afternoon three men ahead in a canoe signaled us with a letter. What did it contain? Good news or bad?

"This is only to tell you that the good Lord has pulled Doctor past the crisis. He considers there is no longer any real danger, though on Wednesday afternoon he told us he was going and gave his farewell to the men, but his heart rallied. He thinks he got some kind of poison, perhaps the bichlorid of mercury. Mac is also better. He thinks the *Oregon* had better come on; this is only to relieve you somewhat. HOLDER."

And our pace was not slackened. As

we ran in at the Monieka beach Sunday morning at 9:30, Holder shouted that all was well. How grateful we were to hear that. We rushed up to embrace him whom God had brought to us from the very door of death.

Frymire said afterward that he wished he had not let the messengers go who reached us on Saturday, for several times after that he thought his end had come. However, he now recruited his strength rapidly. We examined every clue, but were not able to fix on the cause of this near-disaster. Five times he had swallowed the stomach tube in an effort to relieve the terrible nausea and vomiting. Water in large quantities was one of his most important aids. How providential that through the whole course of the illness, in spite of many delirious periods, Frymire was able to direct or give his own treatment. His native boy stood by him day and night, and Holder also, with all the aid he was able to give, though at the same time his own little Mac was quite ill. On one of those nights the ndele roof of the shelter where they were heating water caught fire and Holder and his men had to fight to protect a part of the roof of his house.

Frymire was quite resigned to go when he thought the call had come, but he is grateful to be left to work a little longer; yea, and we are grateful.

Missionary Vespers at a Summer Resort.

A delegate went from one of the summer conferences to a popular summer resort. When twilight came she sat longing for the accustomed vesper service which had meant so much to her. Here about her were tourists and vacationists from many places. Every one seemed on rest and pleasure bent, and no one seemed to care about the great things which

had held first place at the conference. She looked at the broad piazza with its fine outlook to the mountains and the sky above. Then she went to the hostess and proposed that they hold a vesper service right there. To her great joy, she found that some of the guests were interested missionary workers. That gave her a nucleus. Others became interested. As they

gathered on the piazza and began to sing the old hymns as day was dying in the west, one by one others joined them. A New York business man who had not heard those hymns for years added strong bass notes to the melody. A bride and groom joined the party. A number of young folks came in, and by the time the song service was ended the peace of that evening hour had filled the hearts of those who looked out on the majestic

mountains facing them. Then the delegate told simply and interestingly some of the stories of missionary heroism and achievement she had learned at the conference. The people were interested in this, too, she found, and she felt that her faith had been rebuked. It is because people do not know, she thought, that they are indifferent.—*Missionary Review of the World.*

Twelve Persons Excused from Supporting Foreign Missions.*

1. The back-number person who does not desire to keep up with the times.

2. The narrow-gauge person who is content to be provincial.

3. The unambitious person who aspires after limited culture and limited equipment for his work.

4. The indolent person who prefers to fritter away his leisure.

5. The busy person who puts less important things before Christ's kingdom.

6. The easy-going person who does not value his religion very highly.

7. The selfish person whose social conscience is numb and who does not want to be aroused.

*Adapted from leaflet issued by Student Volunteer Movement.

8. The luxury-loving person who prefers to live on the lower levels and does not care to enrich his religious life.

9. The prejudiced person who "does not believe in foreign missions," and who is unwilling to take expert testimony on the subject.

10. The unthinking person who does not like to face the issues involved in studying world missions.

11. The unreasonable person who is himself a product of missions, but who forgets that the missionaries carried the gospel from Rome to England.

12. The disloyal person who prays, "Thy kingdom come," but withholds his time, his money, and himself from helping to carry out the last command of Jesus.

What To Do With the Foreign Missionary Offering.

1. *Take it.* Make it the biggest ever.

2. *Send it before September 30th*

To Foreign Christian Missionary Society, Box 884, Cincinnati, O.

Views of The San Ruh Middle School at Lu Chow Fu, China.

The middle picture shows the football field.



G. B. Baird, the missionary in charge of this fine boys' school, is also the architect of these fine buildings. Note that they are all of Chinese design.

CHRISTIAN ENDEAVOR DEPARTMENT.

ALL TOGETHER

The lazy season is about over, and now we Endeavorers are settling down to the work of finishing up the year's missionary giving in grand style. We cannot express our tremendous admiration and love for the Societies that have enabled us to make the splendid gains in the Christian Endeavor giving during this missionary year. We can say, "We thank you," or we can say, "We appreciate what you have done," or such expressions, but these seem rather flat compared with the spirit of gratitude that is ours. We feel that it would be a wonderful thing if we could shake hands with every Endeavorer that has given to missionary work during this year of crisis and strain. Then we feel as we look into one another's eyes, there would be a much better understanding of our appreciation of the work the Endeavorers have been doing than by any other method we could suggest.

We have seen people who were enjoying the richest of God's blessings, yet refused to express their enjoyment because they feared that something might happen. Our motto is to enjoy the blessings as they come. We realize that this is not the end of the missionary year, but the end of the year is in sight. Just a few more days and September 30 will be here. Our confidence is not placed in the Endeavorers in vain. We have no fears for the future but we do urge upon each Society the importance of doing its best before the missionary year closes. We are anxious for the Endeavor Society to show up large in the Annual Report. Those reports include amounts received between October 1, 1917, and September 30, 1918.

We hope you will work as you have never done before to round up the delinquents; to cheer up the down-hearted; to pay up the bills. Prove to us without a shadow of a doubt that the young people are capable of putting business in Christianity.

The general missionary theme for the year is one of the noblest that could be chosen: Christianity and the World's Workers. What do you know about the condition of working men and women in the Orient? Are you willing to find out? We do not know whether you

are interested in the souls of the day laborers, bootblacks, garbage men, etc., who work for you, but if you are not you should be. The Church must be the one great agency to furnish fellowship and appease the soul-hunger of those who work with their hands (as well as the others). What do you know about how the other half lives? When the question is discussed, do you have to sit up and say blab-blab-blab, or can you muster the latest facts and talk intelligently about this great problem? Christianity is the religion for the World's workers. What are you doing to help others live it? We have the Mission Study books. Write us.

DRUG AND MEDICINE EMERGENCY.

We can readily realize that many Societies would find it impossible to send in an offering for the Drug and Medicine Emergency. Some have disbanded for the summer; some have debts so large that they cannot meet them, much less give for this important cause; others do not realize the necessity of each Society having some part in this worthy offering. The matter of our chief concern is the Endeavor Society that heard about the Emergency but simply failed to appreciate the need of taking part in making it possible to send the required drugs and medicines to Africa, China, and India. It is possible that a Society may have a membership so selfish and provincial that it would be unwilling to do anything for others and especially for those who live several thousand miles away. But such a case is hardly conceivable in this land of sacrifice and altruism. All of our hearts are made tender because of this war.

We are wondering if you would be willing to buy thrift stamps to help the Government and turn them over to the Foreign Christian Missionary Society to help meet the Drug and Medicine Emergency. Above all other things, we are sure that those Societies that have given and pledged nearly \$1,000.00 for this Emergency will receive a blessing that your Society needs, but should not have, if it is unwilling to help cool the fevered brows and heal the sick of those who live in lands of deep ignorance, dark knowledge, and blasted sin.

ENDEAVOR TREASURERS.

Be sure and forward all your Foreign Missionary money
before September 30th.

Biographical Sketches of Our Missionaries.

DR. AND MRS. WM. M. HARDY

[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

William Moore Hardy was born at Slaughter'sville, Ky., on the first day of November, 1883. He is a young man, in his prime, at



this writing. His father, J. W. Hardy is a Kentucky preacher. Dr. Hardy's early education was secured in the Owensboro (Ky.) public school, in the South Kentucky College, Hopkinsville, Ky., in the West Kentucky College, at Mayfield. His college and university work was taken in the Christian University (Culver-Stockton), Canton, Mo., and in the medical department of the University of Tennessee. He secured his A.B. degree from the first named institution in 1901 and his M.D. degree from the latter in 1910. He earned his own way in part through the university.

When he was eleven years of age, he was baptized by J. W. Mitchell at Hopkinsville, Ky. He found opportunity for some of the expressional activities of the Christian life as a member of Christian Endeavor and Sunday School classes. All in all, this young man's busy life has led him to be located in several communities and he has had his membership in the churches at Hopkinsville and Mayfield, Ky., Canton, Mo., Woodlawn and Vine at Nashville, Tenn., and Broadway, at Los Angeles, Cal. Z. S. Loftis, M.D., our missionary in Tibet, died Aug. 12, 1909, and the cablegram which announced his death requested another physician to take his place. Dr. Hardy volunteered after hearing the cablegram read at Nashville, Tenn. On May 1, 1910, he was ordained in the Vine Street Church in Nashville. He sailed for the mission field on June 5, 1910, and reached

Batang on November 27th of that year. He had to leave there on October 13, 1911, on account of a Chinese Revolution but returned on August 29, 1914. Prayer for workers on the field and for recruits, decided his case.

Dr. Hardy's work has been that of a medical missionary. We believe no other type of service offers finer opportunities for pioneer work. Indeed the medical missionaries open the gates to allow others to enter. It is estimated that Dr. Hardy treated about 7,000 patients in a year in Batang between August, 1914, and September, 1917.

While Dr. Hardy was in Nanking studying the language and assisting in the medical work, he met Miss Nina Palmer who was teaching in the Carrie Loos Williams Girls' School at Nanking. These splendid people were married on January 1, 1913, at Nanking, China. Dr. and Mrs. Hardy have two lovely children, Molly Buckner Hardy, born November 15, 1914, and William Palmer Hardy, born October 26, 1916.

Mrs. Hardy was born at Clark, S. D., April 26, 1884. Her early education was secured in the country schools in Clark County and later in the Clark High School and Drake Academy. At Drake University she won the degrees of Ph.B and B.Ed. Mrs. Hardy was self-reliant and earned her own way through the University.

She was baptized at the South Elrod Church, of Clark County, S. D., in 1899 by R. D. McCance. She held membership in this church and at the University Place Church at Des Moines, Ia., before going to the field. Her religious life was a well-rounded one as she taught in Sunday School, held offices in Christian Endeavor, did College Y. W. C. A. work; was a student volunteer, and for three years was state superintendent of the Junior work in South Dakota. G. L. Wharton and Dr. Susie C. Rijnhart inspired her with the missionary passion for the souls of those who knew not the Lord Jesus Christ. She went to China on December 6, 1911. Since her marriage and her removal to her new home in Tibet, Mrs. Hardy has been very busy caring for her children, housekeeping, assisting Dr. Hardy in his medical work, and in her spare time has been studying Chinese and Tibetan.

Both of these missionaries place a high estimate on the value of missionary work. Dr. Hardy considers it the greatest work in the world. Mrs. Hardy thinks it is bringing about the unity of Christendom through its

salutary influence in non-Christian lands; it is preparing the countries in the far East for education and democracy; it is serving as the advance guard of everything that makes for sociological, physical, educational, and religious betterment. These missionaries are

young people and have a great future in the Master's work in far-off Tibet.

At the present time they are in America on furlough, but will soon be preparing for the more than three-months' journey back to their station on the roof of the world.

Stewardship and Tithing.

A new monthly magazine entitled "The Tither", has been started. Its initial volume was the June issue. The editor of this magazine is Mr. C. B. Riddle. The magazine is published at Burlington, N. C. It is interdenominational and carries sixteen pages. Bert Wilson, Secretary of the Foreign Society, is one of the associate editors. The subscription price is \$1.00 a year.

"Men and Money" is the title of a magazine on tithing and stewardship. Mr. Harry Reeves Calkins is the editor. It is published at 740 Rush Street, Chicago. The subscription price is 60 cents a year.

Does tithing produce results? This is the answer: A church at Sanger, Tex., with forty-eight members, brought their tithes from their cotton and other income, of \$5,500.00 to the church, and an additional offering of \$1,200.00; a total of \$6,700.00. The best part was that they showed ninety-five per cent of their membership attending the regular church services. There is a close connection between stewardship and church attendance. Do you ask, "Is this church a Christian Church?" We write the answer in black capital letters. **IT IS NOT. IT IS A SEVENTH-DAY ADVENTIST CHURCH.**

The Laymen's Missionary Movement is planning to hold a series of Conventions on stewardship and tithing this fall and winter. Practically all of the great church bodies of America will be back of this great interdenominational movement. They realize that enlarged giving must not be a spasm, but that the principles of stewardship and tithing must be written into the habit and life of the whole

church if it is to do its full duty in the world. A preliminary conference is to be held in New York City, September 19th and 20th, to which all of the leaders of the various communions are invited.

A minister at the Iowa State Convention held in June, stated that it was hard for him and his wife to become tithers. They felt they should wait until they were out of debt. After waiting for some time the debt seemed to be as large as ever and no prospects of reducing it. On one of their darkest days they decided that they would begin tithing and leave the results to the Lord. They did so. The system that came into their financial matters began to help relieve the situation at once. A few months later one of the members gave the minister a thorough-bred cow. This minister does not guarantee that all who become tithers will secure a cow, but he does testify to the fact that tithing helps rather than hinders in a man's financial situation.

Stewardship is seeing the horizon, not the garden wall; finding the open exit into life, not the narrow entrance to a rich vault; it is a life plan, not a financial scheme; a path to living abundance, not a road to riches; a practical program, not an alluring theory; a purpose including all goals, not a temporary objective; a rich field to be cultivated, not a treasure cave to be rifled; a gracious giving by the owner, not frenzied digging through the wall; fresh food for daily needs, not strong medicine for a crisis; a decisive battle, not a short reconnaissance; a proving of Divine Providence, not fighting with fate; it is fellowship with a Father, not skillful manipulating of matters. Stewardship is living the abundant, the victorious, the healthful, the happy life. It is heaven within. —Leon Wood.

STEWARDS OF THE LORD'S TREASURY.

You want some of your money to go to Foreign Missions? To count on this year's receipts it must reach this office *before September 30th.*

AMONG OUR MISSIONARIES.

Briefs from the Missions.

Frank V. Stipp, Laoag, P. I.: Our evangelists are finding it very hard to make ends meet during these war times. They appealed to the Mission, but the Mission transferred the appeal to the churches to increase their giving to the pastor. An Every-Member-Canvass is being put on in Laoag.

A. F. Hensey, Bolenge, Africa, reports 147 baptisms at Christmas, and an offering of \$100.00. He writes that the offerings for the year were the best in the history of the church at Bolenge. They amounted to about \$988.00 in American money. The record before that was \$667.00.

At the Vigan Hospital, of which Dr. Palencia is in charge, there have been in the month 10 major operations; 28 minor operations; 38 in-patients; 6 visits in town; 3 visits out of town; 131 calls by visiting nurses; 279 institutional days; 137 laboratory examinations; prescriptions, 345; towns visited by the nurses, 20; total number treated, 1,607.

Roderick A. MacLeod, Batang: Both Mrs. MacLeod and myself are in good health and are enjoying our language work. The study of Tibetan is exceedingly interesting. Mr. Ogden expresses satisfaction at our progress. Now that we are settled down and our house in order, we shall make longer and steadier strides towards mastering the language—our first goal.

C. E. Robinson, Osaka, Japan: Tatebe San reports three baptisms at Gose. Thirty-five women and three men attended the mothers' meeting at the Kizukawa Kindergarten one night this month. Miss Jessie Asbury addressed the meeting. The report for the year shows thirty-nine baptisms at the Osaka Station. There has been an increase also in the amount contributed for current expenses.

P. A. Davey, Tokyo, Japan: I am glad to report three baptisms at Toride for May, in addition to the three reported in April. At Koishikawa we had five baptisms last Sunday and an attendance of fifty, a good audience for Japan. My Bible Class work is most encouraging, both in attendance and interest. We have just had a visit from our friend and brother, Hon. D. C. Hall, Attorney-General from Sydney, Australia.

Dr. C. C. Drummond, Harda, India: We have had more medical work this month than last. We treated 746 new cases, and the total

treatments were 1,322. There were nine in-patients and nine surgical operations were performed. I assisted in the evangelistic campaign. We met at the church and divided into three parties and went into different sections of the town and nearby villages and preached. About twenty-five assisted. We had excellent meetings and believe that much good was accomplished.

L. D. Oliphant, Akita, Japan: There were five baptisms at the Akita church in the month; one was a young woman, a primary school teacher; the other four are young men, all of them students in the Akita schools. In the month Prof. Ishikawa of Takinogawa, made a very successful evangelistic trip through the Akita district. The Tsuruoka church is anxiously awaiting the coming of Shionoya San to become the pastor there. He graduates from our Bible College in June.

H. C. Hobgood, Lotumbe: Our evangelists were in with 180 inquirers. I was here with them alone in Mr. and Mrs. Smith's absence at the Luebo Conference. Seventy-two of the inquirers were baptized. The work of the evangelists is gradually improving. I have looked after the building of a school house 50 x 30 ft. About 300 people are in school and our quarters are not sufficient. The new building will be used for schools for the children and women. I have also begun putting up a better type of houses for the workmen. With care I think these will last eight or ten years.

Mrs. H. C. Hobgood, Lotumbe, Africa: About three hundred attend the school daily. I am working with the little folks and have an average of about eighty women. I also have the evangelists in a writing class, and am enjoying the work very much. We are very happy to have Mr. and Mrs. Emory Ross with us. They are entering into the work with zeal. I am sure they will be fine missionaries and fellow-workers. We regret that Mr. and Mrs. Smith will be leaving soon. They are great people and have done a great work at Lotumbe, for which the people love them. We are hoping to have mail soon. The last came in January.

Geo. B. Baird, Luchowfu, China: The Boys' School in the new buildings starts well. The pupils numbered 47, of which 25 are of High school grade, and 22 of Grammar school grade. At present we are using four class

rooms for dormitory purposes. We have 18 boarding pupils and are in great need of a dormitory building. The attendance at Sunday school on Easter Sunday was 332. The attendance at the day school will increase our regular Sunday school attendance. We expect all the students to attend, although attendance is not compulsory. Today we planted over 200 trees on the school compound. This term the primary school at Liang Yuen has 40 students.

Dr. C. C. Drummond, Harda, India: I am glad that I have had the opportunity of being of some service in the world. I hope that the seed that has been sown in the hearts of men at the services at the hospital will result in many turning from darkness to light. Please note that heathenism is not dead yet. As I went to visit a home to see a patient the other day, I saw a man making an idol out of stone. Yesterday morning as I went to the hospital I saw a procession. Some people were taking a god through the streets. A platform gorgeously decorated was placed on a cart, and the god placed on the platform and hauled through the streets by oxen.

Mr and Mrs. T. A. Young, Fukushima, Japan: Children's Day was observed here on Sunday evening, June 2nd. In spite of many things that threatened to make the attendance small, fully 200 children were present, besides many friends and parents of

the children. An excellent program was given at the close of which an offering totaling \$9.20 was contributed. Since the last report there have been two baptisms at Sendai. Kawamura San has been compelled to give up his work as pastor on account of illness. This comes after more than 25 years of work, and is a distinct loss to the Mission. At present an epidemic of typhus fever has caused the temporary closing of the Bible schools and the return of the Bible women to their homes. There were over 100 cases and up to the present nine deaths.

Miss Rose T Armbruster, Akita, Japan: This has been a busy month as the Spring Term of the Kindergarten opened on the 9th, with about fifty new children and seventeen left from the previous term; thirty-six having graduated on March 22nd. On the 7th of April I brought the Gospel message to a group of twenty-five women who meet in the public school of a little town just outside of Akita. The leader of this group, who is the wife of the leading doctor of the town, asked me to come to her home to teach her more of the Gospel. She sends all four of her children to our Sunday School. The Sunday School Union of Akita planned a big rally to be held in the public hall the first Sunday in June; but the hall was totally destroyed by fire, and so far we have not been able to secure a suitable place to hold the rally. A young woman



The Rope Holders for the Missionaries must never let go. They must hold the ropes twelve months of the year. In the month of September they must take an extra grip; it must be a tight grip, not on their money, but on the ropes. Money to care for the missionary work should be sent on its way before September 30th. The Missionary year closes at that time. If you are to be a Rope Holder for this year, send in your check NOW. Millions of people on every field are waiting to hear the Gospel message. It is a cooperative task, those who go and those who send are both essential. Each Christian must be a "goer" or a "sender." A sender is a rope holder.

who graduated from the Normal School in March, and who now teaches in the country, was baptized on the 5th of May, and two Middle School boys, formerly of my Sunday-school class, have asked for baptism.

Dr. Jennie V. Fleming, Mungeli, India: Six Bible women carried on the regular women's work for the month, and I gave my time to the villages. The Bible women worked in three hundred homes and thirteen villages. They had thirty-one women reading and 1,673 hearers. I was out in camp with Mr. and Mrs. Shah until April 23rd. This is the latest I have ever been out in the tent, and it was getting very hot. At Banda, a village twenty miles from Mungeli, we baptized a family of six. We worked in some of the most important villages of the Chunghia people, and found them very responsive. Altogether it was a good month's work. In our tours, we worked in 32 different villages, making for the month 45 villages worked by myself and the Bible women.

Mrs. Eva R. Baird, Luchowfu, China: We just closed a Bible Institute for women, which lasted a week. Our Christians and inquirers came and did good work in graded classes of Bible study, reading, hymn study, etc. It marks a new stage in our work, I believe. Instead of hundreds who come as to a circus, we have tens who are earnestly seeking the Way of Life. My special share was the class for candidates for baptism. Four were baptized; and of the women who came to study there was a fine new group of inquirers to be taught. I am enjoying my new work in the Boys' School. I teach there half the forenoon. The Boys' new High School is attracting such fine lads. We just covet everyone of them for the Kingdom of God. I am glad to have even a small share in the work.

W. H. Scott, Harda, India: No month could be any fuller than this has been. It has been work day and night straight through. In addition to my regular work in the schools, for the church, and with the evangelists, I have been appointed one of the High School examiners. It fell to my lot to grade about 475 papers on English Grammar and Composition. Near the close of the month I managed to get out to Handia for a couple of days and talk with a number of men about becoming Christians. During the last of the month we had our own High and Middle School examinations, the results of which are only fair, due to the fact that so many boys were absent for long periods on account of the plague. During the month I had the great privilege of baptizing six persons, two of them were women and four of them boys who are in the schools here. Sundays have been just as busy

as any other day. I have conducted a Sunday School each Sunday, taught a class, and preached three Sundays out of the four in the month; twice it was in the English church service and once in the Hindustani service. The Hindustani sermon was in connection with our March offering, which we took on the second Sunday in April. The amount of the offering was between thirty-five and forty Rupees.

Dr. A. L. Shelton, Batang, Tibet, Reports 57 new patients; 8 in-patients; 385 dispensary treatments; 62 out-calls; receipts, 44.1 Rupees; expenses, 5 Rupees. There has been very little sickness this month till near the close, when an epidemic of colds and bronchitis developed, which is now becoming very severe. It is particularly hard on young children. One has died and three others are in great danger. Smallpox has again broken out and several patients have died. It is only within the last few days that I have been able to make vaccine, as my supply had not come. Hardly anyone wants it, though, until smallpox appears as next door neighbor. Tapping for tubercular peritonitis and the work necessary in an accident caused by the explosion of a shell tearing away a good part of the hand, have been the only operations for the month. Preaching is now done twice per week instead of five times as formerly.

C. E. Benlehr, Damoh, India: This has been a month of incessant toil. The heat has been great, but for those who live in the open air and on the farm and in the shop, the heat means only health and long days for work. We are contributing especially to the needs of the poor working class by having about one hundred of them at work developing farm land. The work is slow and wages are small, but the income is widely distributed—fathers and mothers and sons and daughters are all working and earning at least their daily food. The work of building that we are doing has helped in the same way. Every day of the heat has been a joy to me when I remember that more than one hundred people receive their daily bread because the work is kept going. The evangelists visit our work and the people enjoy the songs and preaching. The association with the people is taking away the barriers more and more.

Miss Mary F. Lediard, Takinogawa, Japan: The spring vacation lasted till April 9th. On the 10th the school opened with 85 enrolled; 80 in the High School and 5 in the Bible School. In the Kindergarten there were 42 children, and 193 in the Boys' School. Miss Brown leaves this term on furlough, so the work has been rearranged. I teach six hours in the Bible School, two hours in the High

School, and have charge of the Kindergarten and Music departments. I am the treasurer of the school and president of the Christian Endeavor Society, as well as Chairman of the Sunday School Committee. I teach a Sunday School class also. I have a special class in English and a class of inquirers. This month I studied Japanese three hours a day and attended twenty-eight meetings. I had the privilege of attending the opening of the Union Christian College for women on April 30th. As a trustee I was a hostess on that happy occasion. Ninety-four students were enrolled. We had thirty-eight guests in April.

W. H. Hanna, Manila, P. I.: Our vacation was spent at Baguio. It was prolonged a week because of sickness. On June 2nd it was my privilege to baptize Ruth Spencer, daughter of Mr. and Mrs. Spencer, government teachers for several years. Ruth is eight years of age only, but she has been brought up in the nurture and admonition of the Lord. On June 8th I baptized two Filipinos, one a nurse in the Mary Jane Chiles Hospital, and the other a nephew of Dr. Samonte of Laoag. He is bound for the United States. There are sixteen others from the town of Laoag who are bound for the United States to complete their education. Our English-speaking congregation made an offering of \$10.00 to pay the traveling expenses of a Tagalog girl who has gone to Laoag to enter our training school. The number of subscribers to our weeklies is

increasing, and the finances of the press are encouraging. With eight hours of desk work daily, the production of the Sunday-school lessons and other copy for our papers, two night classes a week at the hospital, two sermons and two Sunday-school classes on Sunday, I haven't been able to get out among the people much, or to do any studying of Tagalog. I could speak in Spanish, but there seems to be no call for it, though one finds much use for Spanish in daily conversation with Filipinos.

Frank Garrett, Nantungchow, China: Three years ago Sherwood Eddy thought that Christ and his message could be presented better with the churches kept in the background. His meetings were held in Y. M. C. A. halls and in theatres. This year he adhered strictly to the principle that in each city the campaign must be wholly controlled and directed by the local churches. The Christians are the workers and the pastors are the leaders. Mr. Eddy's campaign brings to decision and strengthens those who have been prepared. The pastors were on the platform and introduced and led out at once converts prepared to join their churches. One pastor in Amoy led out 75 new converts. In Canton Christian College 110 students decided for Christ. Now 80 per cent of the students are Christians, though nearly all are from non-Christian homes. A number of the Members of Parliament decided in these meetings to become Christians. In Foochow, six



The 1918 Graduating Class of the Christian Girls' School, Nanking, China, taken on commencement morning, June 10. The Bulletin board says: "Christian Calendar, June 10, 1918. Christian Girls' School," and the names of all the girls.

of the teachers of Chinese classics became Christians. These were some of the men of highest education and literary rank in that Provincial capital. Successful meetings for women are held parallel to the meetings for men. The Church in China is taking its place as a working body, of which none need be ashamed.

Guy Sarvis, Nanking, China: The outstanding event of the month has been the visit of Sherwood Eddy. Nearly five hundred decision cards were signed, but these must be discounted from 25 percent to 50 per cent at least. From our own schools there were sixteen decisions. A much larger number than this signed cards in the whole University. I had the great satisfaction of knowing that the only non-Christian members of my

Sunday morning Bible Class in the University decided to take the stand for Christ. A few evenings ago we had in our home one of the most interesting meetings I ever attended. Dr. Hamilton, Dr. Liu, and myself invited eight of the leading non-Christian students to supper and to an evening of religious discussion following. We all felt that we had gotten closer to the students than ever before, and I think they were brought to face their duty to make an open stand for Christianity as they had never faced it before. Almost all of them professed to accept the Christian teaching, but were hindered from taking a decisive stand by the disapproval of their families. In no small degree the success of the whole Eddy campaign was due to the untiring efforts of Mr. Gish of our Mission.

Letters from the Field.

INDIA.

S. O. S.

GEO. E. MILLER, M. D.

Outstations must be visited and encouraged, though those of long standing which are blessed with able and reliable Indian helpers need less of it than more recent outposts. Both Barela and Pendradih have many years of history, and Dhansai and Damaru are staunch men; but even they send out S. O. S. calls at times. A few days ago such a call came from Dhansai, saying he had four or five special cases for me to see. Also a call from the Leper Asylum caretaker in Pendradih, saying that some of the inmates wanted baptism. Mr. Saum had also received a call from both of these places, so we went down together.

We left in the evening, reaching Pendradih after 7 o'clock. We soon made a stewed chicken and a pudding change from a most material-looking feast to the "maya" of the Hindu philosopher. As usual, we spent the night in the church building, because we have no other place to stay. We do not like to do this. We could well send out an S. O. S. call for a little house in Pendradih, for time after time we have to spend the night there. On the present occasion there was only one bed, the deficiency being due to some slip in the convoy department. We drew a couple of church benches together for the second bed, and Mr. Saum chose the martyrdom of sleeping on it, on the ground that his bones were better padded than mine.

A bit of tea and some "chapatis" next morning, and we were off to Barela, three miles away. The river there was still in fair flood, and the buggy was pulled through by men, who had to struggle manfully to get through the piled-up mud on the opposite bank. The day before a man had been drowned at this very spot, and his body had not yet been recovered. I had a Long Tom duck gun with me and opened up a fusillade, if such can be with one gun, and brought down four green pigeons. One of these went into our breakfast and three I took home with me.

In Barela I treated two or three of the Christians, a couple of teachers, and the wife of Dhansai. I then visited a while, had breakfast with Mr. Saum, then left him to his fate and started back to Mungell. I rode over to the Leper Asylum to baptize the candidates. I found the stream very high and arrived just in time to see a bullock struggling with the current. He struck out valiantly, but was carried mid-stream and with difficulty regained the shore from which he started. He tried it again and nearly wasted all his strength in the useless effort. The third time a big black water buffalo was sent over in front of him, and with his leadership and inspiration he got over. How often we ourselves need some one to lead us over the swift currents!

Seeing this high water made us wonder if we would be able to baptize the women. A man was sent to investigate, and reported that about a hundred yards downstream was a place where the depth was just right and the current not so swift.

We made our way there, had a song or two, then, putting an old pair of socks on my hands for protection, I slipped down the muddy bank into the stream. One by one I baptized nine leper women. One of them was suffering from rheumatic arthritis and with great difficulty was helped down the bank and up again, but she went through it all willingly and happily. After the baptism I rode slowly and laboriously home on a horse with a sore foot, and thus one S. O. S. call had been answered.

Incidentally, S. O. S. calls are many. We missionaries have many to send out, not for ourselves, but for the work. Even now I need a good operating table. Yesterday I did an operation and had to prop up one end of the table with brick and stones in order to get the proper position for the patient. I also need an operating chair. For tooth extraction I set a man on a stool, and have nearly as much difficulty as a crane would have in scratching its back with its toe-nails. A microscope is needed, a motorcycle, and what not, all for the work. The home people are doing nobly, but during these days of trial may we not neglect the urgent S. O. S. calls for more money, more workers, more prayers?

Mungeli.

BEGINNING SCHOOL WORK IN HARDA.

FRANK E. HARNAR.

AMONG BELOVED WORKERS.

We have been in Harda now for almost three months, and we are gradually working into things. We like Harda very well and we surely have the finest people to work with. They are all just as nice as they can be. They are doing a big work here. I don't see how Dr. Drummond can do so much. He is so busy from morning until night doing things for people, but it is telling on him, for he is not well. Mr. Scott has a big job in the school work. The high school takes a lot of work, and then there are all the primary schools. He was doing all that himself when we came. Then Miss Thompson is doing such a good work among the women. All the women of the town, or so it seems to me, know her, and many of them love her because she has done so much for them. When we see what all these folks are doing we feel like helpless children—one reason is that we find it so difficult to talk to the people. Fluency in speaking a new language seems to come so slowly.

We are still doing about two hours a day

on our language study. We feel as if we had only made a beginning, however. We can't begin to say how thankful we are for having a whole year to devote to language study alone.

TAKING ON WORK.

At a station meeting held just after our arrival in Harda it was decided that I would take up some of the educational work and in that way assist Mr. Scott, so he would have some time to devote to evangelistic work. And if opportunity offered I was to help some in the evangelistic work as well. So I am teaching one class in the high school—a class in the study of the Gospel of Luke. On account of plague the primary schools, usually held in three centers, are now being held in seven centers. I have taken over the supervision of three of these centers. I visit them once or twice a week, see how the teachers carry on the work, and talk with them about the work. In these three centers there are three Christian teachers and two non-Christian teachers. The schools are being held out in the fields—only one of them having any kind of shelter at all. But the boys seem to get along very nicely, and apparently learn just as rapidly as if they were studying and reciting in their accustomed school building. I find this work exceedingly interesting, and I often find myself listening to the recitations of the boys with very close attention. It is good practice in learning the Hindi, too—because they are very apt to be using the local phrases and idioms—and a mastery of those seems to be so important.

MISSIONARIES ARRANGING MARRIAGES.

Five of these boys are in the matriculation class this year, and we are very anxiously hoping that they will all pass the examinations in March. The other class is the Bible class, which I have with the hostel boys on Friday nights.

Miss Thompson was just telling us the other day we could well be proud of our group of five young men. Perhaps you would be interested to hear about the engagement of one of these young men. Two of the boys are engaged to two of the finest girls in our women's home at Kulpahar, but one of the boys had not seen his intended. So at Christmas time he asked permission to go to Kulpahar to see her, before the final arrangements were made. Permission was given, and he went, and returned in four or five days. A few days later Mr. and Mrs. Da-

vis came to Harda for our special meetings, and Mrs. Davis was telling us about the visit. Miss Clarke took the girl out on the veranda and introduced the two, and then went on about her work. They say usually such meetings are characterized by an embarrassed and painful silence. But not so this time. They started to chat immediately, and they talked for two hours until, in fact, Miss Clarke interrupted and asked the young man if he did not want to go and see the garden. He had in the meantime presented the engagement ring and the colored silk handkerchief, the latter being the usual engagement present. The two seemed to be perfectly suited with each other and as happy as could be. After a couple of days he returned to Harda and seems satisfied now that he had seen his bride-to-be. It seems so queer sometimes to think that the missionaries arrange so many of the marriages, and yet they very seldom turn out unhappily. While Mr. Grainger was in Mungeli he arranged marriages for twenty-six young men of Mungeli with women from Kulpahar, and without a single exception they turned out happily.

HAPPY TO BE IN INDIA.

Now, before I stop, I want to tell you one other thing. We are *so glad* we are in India; we have been here over a year. We have found India so much nicer than we had ever imagined it would be. Already we love India, and feel strongly attracted to its people, who need the Light so much.

We have both been so well, and we are very thankful for that. And if all goes well we hope and pray that we may be able to do some effective work during the coming years.

"Lal Bungalow," Harda, C. P.

PHILIPPINE ISLANDS.

AN IMPRESSIVE BAPTISM-SERVICE.

EDITH EBERLE.

I recently witnessed the most impressive baptismal service that I have ever seen. The customary time for baptisms is on Sunday after the evening service, and the place is the Laoag River. Four first-year high-school boys had asked for baptism, and a large group of young people accompanied them down to the river. It was a clear moonlight night, so bright that we could use our song-books for the service, and the soft, mellow radiance of our tropical moon gave a golden glow to everything. As this is our dry season, the river is very low, and so we trudged through the deep ponds of a long stretch of dry river bottom, past little bamboo huts, built as temporary homes until the rains begin, past women filling their water-jars around the holes which they had dug in the sands, on to the water beyond.

A short song and prayer service was conducted, the confessions taken, and the young men led out into the water and baptized by our native pastor while we on the bank sang "Happy Day," which gave a homelike feeling, even though the words were Ilocano. The solemnity of the service, the beauty of the ordinance administered in such a perfect



Dr. George Miller and one of his boy friends.

setting stayed with me even after the benediction was pronounced and our conversation had turned into other channels as we were returning. I happened to be the only American present, but these young people make excellent friends, and one need not feel lonely with them. The association with them and such services as this one make work here very happy. I love these young people, and the change that has come into their lives through the schools is marvelous. Now they need Christian ideals and principles, lest this transition leave them lacking in good character and right standards of living. I am glad indeed to be among them, and want to seek out every opportunity to be of service.

A STUDENT CONFERENCE IN THE PHILIPPINES.

KARL BORDERS

One of the finest activities which the student branch of the Y. M. C. A. has transplanted to the Philippines is the annual Student Conference. The fortunate ones of us can remember some similar conference in our own student days, a great Student Volunteer Conference or some church convention that marks a high-water experience in our Christian life. We all need these days in the fellowship of high-minded companions, who, like ourselves, are seeking the Master's will, away from the routine of the day's work, under the leadership of great souls. And who more than the student? Too often the routine of the class, immersed in detail, destroys the great perspectives of life and stifles things spiritual. This is true even in our Christian colleges, and particularly here, where, in the state institution, religion is almost taboo.

This year, by unanimous request of the student leaders, the conference was held at Baguio, the magnificent mountain resort of the Philippines, during the Christmas holidays. Eighty-five picked students and twelve leaders formed the party. A part of the trip was made by train in special coaches; a part up the famous Benguet trail by powerful autos. For the first time the boys saw pine and felt the temperature drop to fifty. But they stood the cold weather bravely, and, of course, would have been much disappointed if they had not found it so.

Baguio abounds in splendid trails and roads, and a part of every day was devoted to hikes to some point of interest. The main purpose of the conference, however, was a distinctly religious one, and the men fell in with the plans of the day loyally. Little difficulty was experienced in getting full attendance at the Bible classes and various

lectures. Even those who came primarily for the purpose of seeing Baguio soon caught the spirit and "remained to pray."

The leaders were representative of all the Protestant bodies working in this part of the Islands. Even a Catholic priest had been willing to go, but was forbidden by his superior. The Christian fellowship and spirit of unity manifest was one of the finest things of the whole conference; not once was there the discordant note of partisan feeling. A large number of the students were Roman Catholics, and had come with the explicit understanding that the whole plan was non-sectarian. The emphasis was upon the great fundamentals of religion and morality that are common to all Christians, and in this field there was found latitude and need for all the work we could do in the five days at our disposal. Of course the boys all knew that the leaders were Protestant, most of them in direct religious work; and there was no evasion when direct questions were asked. The actual results will be that many of the men who were non-committal on religious questions will unite with Protestant churches; for it was urged that every man should definitely unite with the church of his choice.

The chairman of the conference meetings was Mr. Osias, assistant director of education, the highest office of the bureau held by a Filipino. One of the most significant speeches of the whole conference was that of this fine leader of the new Philippines, when he pled with the men to adopt a single standard of morals, and pledged himself in his private and official capacity to promote this cause to the utmost of his ability. He is a Protestant, and led one of the Bible classes. Another of the Filipino leaders was Mr. Delgado, a prominent young lawyer, a graduate of Indiana University and of Yale.

The program was a cumulative one, and led naturally to the presentation of a definite program of Christian life on the last day of the conference. The main points of this program are, briefly, these:

- I. I will read my Bible every day.
 - II. I will pray on stated occasions and in times of temptation and responsibility.
 - III. I will never compromise with sin.
 - IV. I will serve wherever and whenever God calls.
 - V. I will be devoted to honesty and purity.
 - VI. I will make the will of God my standard of judgment and the basis of my choice.
- Practically every one of the delegates adopted this program. And the resolution was not the mere impulse of mob psychology. It is bearing fruit in the lives of the men

to-day. Of the four men who went from our dormitory, a real and abiding change has been wrought in the lives of at least two, and all have been strengthened in their purposes, though some were Christians before.

The next great event to which we look in the student work is the coming of Sherwood Eddy for a five-day revival in Manila among the thousands of students of the various schools and colleges here. The time is now ripe for the definite winning of hundreds of students who are morally and religiously adrift, members of no church, full of doubts and indecision.

Manila.

STUDYING THE LANGUAGE.

IDELLA WILSON HIGDON.

We are spending all the time we can get on our language study. We feel the need of this more and more. I had an amusing experience yesterday. Two of the nurses and I went to a near-by barrio for Sunday-school. We expected to find three other workers there when we arrived, but for some reason they did not come. Both of the girls who were with me were Tagalogs and spoke very little Ilocano. It just happened that the lesson was the story of the Samaritan woman, and the text which we have been using for language study uses that story as the basis for the building up of the vocabulary. Thus it happened that I had committed to memory the entire fourth chapter of John, and we were able to tell the story to the people much better than anything else that might have been chosen. If I had been choosing a chapter to memorize I should not have chosen that one, but I was certainly glad to have had all that drill in this case.

The nurses are splendid girls and we are so glad to be able to work with them. Five of the eight who were not members of our church have become members since we came. I am not telling this because I think we are responsible, although I hope we had some influence, but to show you how fast they are coming. We now have sixteen girls here. They are eager to learn, both medicine and the Bible, and are willing to do anything we assign to them. One of them has just been in to ask questions about the book of Acts, and I have spent so much time explaining to her that I shall have to stop this letter now in order to get it into the mail.

CHINA.

NOTES FROM LUCHOWFU.

E. I. OSGOOD.

The people here are showing their appreciation of my being with them, and are doing everything in their power to make my year here worth while. Brown's and Baird's and the single ladies are continually inviting me to a meal. Anything which I suggest for the development of the station or the help of the workers they receive with pleasure and utilize when possible.

I have organized them into a bi-weekly class, studying the various European countries and the European situation. We have evening supper together at one of the places, and then some one of us gives a paper or a talk on some of the countries. It is a sideline that takes us out of our immediate environment and blesses us.

They have asked me to give various hygienic and reform lectures. I am giving weekly hygiene to the school girls, and tomorrow I give an address to the Christian women on "Women and the War." I am preparing a series of popular lectures on sanitation and general reform, and expect to try them out first at Nantunghow early in February.



Mr. and Mrs. E. R. Moon at Bolenge, Africa. They are now at home on their second furlough. Mr. Moon is one of the captains of the "Oregon."

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